

Samuel kept his garments all unspotted from the sin of Noah and of Lot. He tasted neither wine nor strong drink. He touched not the fruit of the vine even in its harmless, unfermented shape.

Or let us call up Samson. The muscles of his brawny arms are like cords of steel. How he played with the Philistines, carrying off their city gates upon his shoulder and pulling down the temple of their god! Even the jawbone of an ass, with his right hand clasp- ing it, becomes as a scythe of steel, leaving its bloody swath behind it. But Samson was a total abstainer. No particle of his giant strength was drawn from the fruit of the vine.

Or let us call up Elijah, the stern eremite of the old dispensation, that champion of a forsaken faith. In one short day he builds his altar upon Carmel, challenging the priests of Baal to an ordeal of fire, and then at evening, when the strength of others is spent, he girds up his loins and runs before the royal chariot to Jezreel. And Elijah was an abtain- er. So, too, was Daniel, who suffered no harm from refusing the royal wine. His face was fairer, ruddier, and purer than the faces of the Babylonian youths who had not, as he, the courage to say "No."

Or let us make way for the rough Baptist as he comes from the desert. With what tremendous energy he wrought and spoke. What thunders were in his tones when the mere echoes of his voice shook the royal palace and made Herod tremble in his purple! But John was an abstainer; from his birth to his sharp death he did not know the taste of wine.

Sisters' Society C. E.

Ashland, Ohio

I take it for granted that you, just as I have always been, are most interested in the Bible department of the school, and would like to hear something directly from the class. If you are not deeply concerned about it you want to become so, as this is the depart- ment that the S. S. C. E. is expected to help to support.

There are fifteen students enrolled in the Bible class, representing all the states in an unbroken line, from Maryland to Iowa and Nebraska. Brother Lichty is from the west- ern extremity of this line, and Brother Hol- singer is from our congregation at Ridgely, Maryland. Four different denominations are also represented by these fifteen students.

I consider it a rare privilege to be engag- ed in this kind of Bible study as I had long wished for the time and opportunity to do real Bible work in a class. F. B. Meyer says, "The whole of Christian living, in my opinion, hinges on the way in which Chris- tian people read the Bible for themselves. All sermons and addresses, all Bible readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious word. We may measure our growth in grace by the growth of our love for private Bible study.

And we may be sure that there is something seriously wrong, when we lose our appetite for the Bread of Life." I think Christian workers have found it equally true that there is something to be gained in Bible classes or readings that we fail to get in private study alone.

We are now studying the Acts of the Apostles and our class recites regularly from 8:15 to 9 o'clock in the morning, or im- mediately before chapel exercises. I was much impressed with what Brother Miller gave us the few days ago, in connection with the call that came to Philip in the ninth of Acts. He said if one sees a work that ought to be done, and has the ability to do it, to him comes the call of God to do that work. The city boy may have the ability to do farm work when his attention is called to it, but he can't see the work that ought to be done as the boy can who is at home on the farm. Dear Sisters, are you heeding God's call? Are you doing the church work that you see has been neglected?

In behalf of the S. S. C. E. I want to thank the sisters of Dayton, Ohio, for their contribution to the theological fund, sent to Brother Miller. Allow me to take this occa- sion and again say that this, as all other money from the Societies, should be sent to our treasurer, Mrs. Augustine at South Bend, Ind. She has to send money here a certain number of times a year, and it costs no more to send a few dollars more at a time. Let us have system because it is right.

VIANNA DETWILER.

Jan. 22, 1900.

La Paz, Ind.

Our S. S. C. E. seems to be prospering since its reorganization.

The members of the society meet every Thursday and sometimes twice a week. We have our regular devotional exercise at every meeting, and plenty of work which has been done, so far in perfect love and harmony.

We enjoy these meetings very much and believe that they will prove a blessing to the entire community.

We also intend to hold special services and carry out as near as possible the programs which have been given to us by Sister Det- wiler, as we believe that many benefits may be derived from these devotional services.

May God's richest blessing be with you all, and may we ever bear in mind that blessed promise, "I will instruct thee, I will teach thee in the way which thou shall go, I will guide thee with mine eye."

MRS. PEARL GILLIS

Our Young People

THINGS THAT ENDURE—Matt. 7:15-27

Topic for Feb. 4 (Christian Endeavor day)

DAILY HOME READINGS

Mon.—Ps. 111:1-10, The Never Changing God.

Tues.—Heb. 12:22-29, Unshaken Truths.

Wed.—Matt. 24:32-35, The Undying Word.

Thurs.—Heb. 11:1-10, Hope Thru Faith.

Fri.—Luke 6:46-48, The House Upon the Rock.

Sat.—I Cor. 3:11-14, Building on Jesus.

Sun.—Matt. 7:21-27, The Enduring Things.

The young people of the Brethren church are us- ing the C. E. topics which are used by some 36 other denominations. Once each year the founding of the C. E. movement is commemorated by a special topic for the meeting on "Christian Endeavor day."

The movement is not yet twenty years old but has spread to every land where the church has gone and has united in active Christian work over three mil- lion young people in some 55,000 societies.

There are organizations on ships, in prisons, socie- ties for R. R. men, for sailors, and for many other special classes. There are "mother's societies" as well as the regular senior, junior and intermediate societies. In some cases churches have been organ- ized on the same plan.

The essential features are the pledged services and devotion, the definite, personal work thru committees and co operation.

The organization has emphasized in turn the move- ments toward Christian fellowship and co-operation for good citizenship, for missionary extension, for holy living, for systematic and proportionate giving, and for consecrated service in all possible ways.

Several denominations have organized independent societies but with practically the same plan of work.

Like the Sunday-school movement the C. E. move- ment does not conflict with any denomination but urges loyalty to one's own church upon all its mem- bers. It is inspiring to belong to such a body and to witness its growth. President F. E. Clark is com- paratively a young man but has had the privilege of founding a work which has grown to such magnitude and usefulness that makes it without a parallel.

There have been mistakes and abuses and ex- tremes but these are inevitable and occur with every organization. The movement in general came in answer to a great and abiding need, namely some- thing to arouse and use the energies of young Chris- tians for the kingdom, and therefore it has grown so rapidly and will endure.

The young people of the Brethren church have not been led astray by co-operating in the movement but on the contrary have learned many helpful methods of work from it. We would do well to keep in still closer touch with it but all the while keep rallying to the support of our own institutions and our mission as a church.

This rally meeting ought to include a history of the C. E. movement and of the movement in the Brethren church together with a forward look to the work for which God is preparing the young people and the methods which will probably come into use in the future.

It is certain that co-operation will increase and that we will come to depend more on true consecra- tion and faith and less on sensational or compromis- ing methods of money making or pleasure seeking.

This ought to be an inspiring meeting. Let all try to be informed so that they can take part in the discussions.

SCRIPTURE LIGHT

Some things we know will endure

The mercy of God, Ps. 106:1.

The word of God, Matt. 24:32-35; I Peter 1:25.

The church of God, Matt. 16:18.

The kingdom of God, Heb. 12:28.

The Son of God, Heb. 13:8.

The crown of life, I Pet. 1:4.

Faith, hope and love, I Cor. 13:13.

Tests of endurance

Of men or of God? Acts 5:38.

Based on the promises? II Cor. 1:20.

The right foundation? I Cor. 3:11-14.

A safe place? Matt. 6:19, 20.

Some things that do not endure

The things of this world, I John 2:16, 17; Lk 15:15.

The light affliction, II Cor. 4:17.

Weeping, Ps. 30:5.

The wisdom of this world, I Cor. 2:6.

The way of the ungodly, Ps. 1:4-6.

FOR OPEN DISCUSSION

What are some of the evidences that the young peoples' movement is enduring?